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THE
Missionary Magazine
AND
CHRONICLE.

THE HINDOO CONVERT AND HIS PROTECTORS ASSAILED BY THE HEATHEN

INDIA.

CALCUTTA.

ADDITIONAL CONVERTS TO THE CHRISTIAN FAITH.

THROUGH the Divine blessing upon the instructions of our Missionaries connected with this field of labour, *six* of the students in the Society's Educational Institution at Bhowanipore, were in the course of last year induced to abandon heathenism, and to make an open profession of their faith in Christ. Ever since their admission to the privileges of discipleship, these interesting youths have remained faithful to their vows, and we are now happy to state, that *two others* of the students in the Institution, undaunted by the persecutions of their heathen connexions, have also cast in their lot with the people of God.

In reference to these encouraging events, the Rev. Edward Storrow communicates the following particulars, under date 3rd July ult.

Begun 1851

"I am happy to inform you, that God has been pleased again to bless our efforts at Bhowanipore. On ~~Monday evening last, the 28th of~~ June, Shoojee Kumar Ghose sought refuge in my house for the purpose of becoming a Christian. The history of his religious convictions is briefly this:—On the baptism of Taraprasad Chattargi and Chondronath Banargi, in April, 1851, his father removed him from Bhowanipore, and went to Benares. A short time after his return, at the end of last December, he came to my house and earnestly resolved to remain, that he might become a Christian. He was then under sixteen years of age, and but imperfectly acquainted with Christianity and its evidences. I advised him, therefore, to return home, to keep his thoughts entirely secret, to pray for Divine guidance, to come to see me as often as he could, and to read the Scriptures very carefully. He was entirely reluctant to leave me. 'You wish me to become a Christian,' he said, 'then why do you send me away?' It was difficult for him to understand the danger to which we exposed ourselves by receiving a minor, and it was with a bleeding heart I was forced to refuse his request, especially when he said, 'Then, Sir, you let me go back into sin.'

"A few weeks after this, his father allowed him to return to our Institution, where, of course, his religious advantages were considerable, as a pupil of the second class. About a month ago he came to my house to remind me of my former promise, that if, on a future occasion, he came to be a Christian, and approved himself to the judgment of our Missionaries, he would be received. I saw him more than once after this, and had every reason to be satisfied with his intelligent views of Divine truth and apparent sincerity. On account of his youth, however, it seemed better, if possible, to delay his baptism for a few weeks.

"But circumstances, over which we had no control, obliged us to receive him, or probably lose him for ever. On Sunday, the 17th, he went to Mr. Mullens, to say that his father, having obtained a situation at some distance from Calcutta, intended to take him there in a day or two; he therefore begged we would receive him at once. The next day some one informed his father that he came to see the Missionaries. He was at once confined in the house; fortunately, however, he made his escape, and came immediately to my house. Since then he has remained firm amidst trials which have tested his determination to the utmost. The day after his arrival, his father came to see him, and after in vain persuading him to return home, asked permission to speak to him in an adjoining room; this being granted, he seized him violently by the throat; fortunately our friends the Messrs. Hill were at hand to rescue the dear lad. The same

night, a large party broke open my compound, and would, doubtless, have carried him off by force had not the police providentially arrived. A still more daring assault [see the Engraving, page 209] was committed on the morning of the 2nd of July. His friends, with five or six desperate club-men, came, and his father said, 'Give me my son, or I will take him away by force.' I admitted two very respectable natives to see Shoojee, that they might have fresh evidence of his determination to become a Christian. Though the people outside had promised to remain quiet during the interview, they made several attempts to force the gate. Happily Dr. Boaz arrived at the critical moment; his stick was forced from him, and his dress violently seized, and had not other of our friends arrived, with several of the police, a rescue would, no doubt, have been effected.

"The other convert, Sibbhurdu Ghosal, a Brahmin, is 18 years of age; he was a pupil in the third class of our Institution, but was removed about three years ago, and sent to the once well-known Union School. This was done by his brothers, not because he had displayed any leanings towards Christianity, but from prejudice against our Institution as a Missionary School. In January last, when Mr. Lacroix, Mr. S. Hill, and some of the converts, were at the Gurga Saugor festival, a tract on caste was given him; this led him to see the folly and wickedness of that abominable custom; but it was a few weeks after this, that the work of God seems really to have commenced in his heart; and here I would notice a peculiarity in his case. Most educated young men begin with the discovery that *Hindooism is false and Christianity true*, and then proceed from the *intellectual* to the *religious* or *moral* aspects of the two faiths. He began with the latter. He was struck with a profound conviction of his own vileness and guilt—even among Bengalis he was esteemed very wicked; he was also struck with the contrast between the extreme wickedness of all the people around him, and the perfect purity and loveliness of the Saviour's character. I asked him if he did not, after these convictions of sin first seized him, trust to some of the numerous penances of Hindooism for deliverance. He said, 'No, it was all too vile;' he felt that Christianity alone would do for a sinner. He then began to visit our converts, and had intercourse with Mr. Mullens, who was pleased with his sincerity, and just state of feeling. He therefore took refuge with us on Tuesday, the 29th June. Since then he has seen his relatives several times, and manifests the most unshaken adherence to the Gospel. We purpose baptizing them on Sunday night. Thus does God deal bountifully with us, and cause his Divine Spirit to work, and to work mightily, though 'the heathen do rage.'"

Again, under date 13th, same month of July, Mr. Storrow writes:—

"I take this opportunity of giving you some further information respecting our two converts.

"On Saturday, the 3rd July, the day on which I last wrote, we thought it desirable to convey our converts, not merely to a place of greater safety, but secrecy as well. Reports reached us, that another attempt would be made to rescue Shoojee by force, and though these reports did not appear worthy of full credence, yet it seemed prudent to take such precautions as would secure his perfect safety; we therefore had them secretly conveyed to the house of one of our lay friends. On the same evening, Mr. Mullens and I received information that a charge of abduction had been preferred against us by the father of Shoojee Kumar; although the charge was so absurd and unfounded that it eventually fell to the ground, it had the effect of delaying the young convert's baptism. The other one, Sibbhurdu Ghosal, was baptized on Sunday evening, the 4th, by Mr. Mundy, at Union Chapel. Nothing of importance happened during the following week, and on Sabbath evening, the 11th, Shoojee Kumar Ghose was baptized by the Rev. W. H. Hill.

"God has thus, in spite of the opposition of the heathen, enabled our dear converts to witness a good confession. To us this manifestation of the power of the Gospel is most gladdening and encouraging. God cannot be sufficiently praised for thus owning our feeble efforts. We take this as a token for good—as a pledge of yet

greater things which the Saviour will be pleased to show us. Oh that our labours, our prayers, our tone of mind may be adequate to the solemn responsibilities of our beloved Institution! You wil be happy to hear that the number of our pupils is not diminished by these conversions; on the contrary, it is on the increase."

BELLARY.

REMINISCENCES OF A MISSIONARY VISIT.

On account of the lamented indisposition of two of the members of the Bellary Mission, the Rev. Colin Campbell, of Bangalore, recently undertook to supply temporarily their lack of service. Mr. Campbell remained at Bellary for three months, and the subjoined extracts from his Correspondence, detailing the proceedings at that Station and elsewhere, will serve to exhibit the mingled encouragements and trials attendant upon Missionary life and labour among the heathen.

Under date Bangalore, 3rd July, ult., Mr. C. describes the

CHEERING ASPECTS OF THE BELLARY MISSION.

"My stay at Bellary was to me very interesting and pleasant, and I trust it will prove to have been beneficial to the people connected with the Mission. I shall always cherish a grateful recollection of their conduct towards me, and of the kind and affectionate manner in which they received all my efforts to do them good.

"My intercourse with the heathen while there was chiefly in Bellary itself. In that highly favoured place the gospel has of course been often and faithfully preached. But as I was a stranger, even those who might be disposed to turn away from it, as a tale which had been too often told, might be willing, at least for a few times, to give me an attentive hearing. Though they might have no love for the truth itself, they might like to hear how the new-comer spoke their language, and how he met their objections, and maintained his own views. I determined fully to avail myself of this feeling, for the purpose of striking a series of blows at the various systems of error prevalent among them, and pouring into their ears the words of eternal life. And I rejoiced much at having so many opportunities of doing this. Many of the people showed great friendship, entering into free conversation with me in their shops and public places of concourse; and I sometimes had large and attentive congregations. On some of these occasions I told them, that, as they had so often heard the truth, and had their errors and follies so often exposed, many of them could not but be theoretically convinced of the Divine origin of Christianity, and that, therefore, the fear of the world, combined with the love of sin, could alone deter them from receiving it. To this they assented. And I have not the slightest doubt that this is the case in almost every place where the gospel has been long preached.

"There are here, as at our other Stations, interesting educational institutions, especially the Wardlaw Institution, and the Boys' and Girls' Boarding Schools. These are well fitted to be of immense benefit to the rising generation, and to be the means of diffusing much knowledge of the gospel among the people of the place. The printing press might be made a mighty instrument of good if we had more time and means at our command.

"I need say nothing of our dear Missionary brethren who labour there, who are well known to you, and are themselves in constant communication with you. The different subordinate agents are useful and diligent in their several departments. The native teachers, who, I trust, have their hearts in the work, labour under many discouragements, and require our countenance and support. I was much pleased with Enoch Paul, the native pastor. He appears simple, devoted, and humble. The sermons which I heard him preach in Tamil seemed to have been prepared with a good deal of care, and were calculated to edify his people. Mr.

Lawrence is an efficient teacher in the English school, and is also very desirous to make himself generally useful in connexion with the Mission."

HEATHEN FESTIVAL AT HUMPEE.

"I had the pleasure of making a tour to Humpee, along with Mr. Shrieves and some of the native teachers, at the time of the annual festival. We were there three full days, and had crowds almost constantly with us hearing and conversing about the truth. As it has been the custom of our Missionaries to go there annually for nearly forty years past, they are expected by the people, and well known to many of them. The place of the Missionaries' tent is fixed and known; and there is also a building in the street through which the cars pass, that is called the Padre's Muntupa, which, by common consent, is given up for the use of the native teachers. Their absence now, therefore, would be considered a very remarkable thing, and might be interpreted as a yielding to the enemy. I was more intercsted and pleased than I expected to be. There is certainly a great deal of noise and bustle in the place; and there are multitudes who are far from being in a favourable state of mind for being addressed on the subject of religion. For though the avowed object of their coming is to worship, and to obtain the favour of their gods, yet the whole scene is very much like a fair at home; and the state of the people's minds is very much the same. While the cars are being drawn, there are all sorts of shows and sports going on in the vicinity. Amusement is evidently one great object of the gathering; merchandise another; wickedness and dissipation another. The Missionaries, however, have their tent pitched at a distance from the principal scene of these fooleries, though still surrounded by other tents, and multitudes of people. Those who come to hear must, for a time at least, deny themselves the pleasure of the show and excitement of the place. And it was pleasing to see a number who preferred staying with us almost all the time, and hearing the gospel, to engaging in the amusements of the heathen. There is no opportunity of quietly conversing with any, so as to ascertain the state of their minds; for we are never entirely private day or night. But it is a good opportunity of declaring the truth, and distributing Scriptures and tracts to great numbers, and from all parts of the country."

A YOUNG INQUIRER.

"We were not a little interested, however, with a boy about twelve or thirteen years of age, who lives in a village in the neighbourhood of Humpee, and who has heard a good deal about the gospel, from a man who professes to be under serious impressions. This boy can read, and understands well (though a heathen) what he does read. He was with us often, and as long as he could, while we were there, drinking in all we said. On one occasion, when we were asking some people why they had come to Humpee, on their replying that it was to see the idol and the car, the boy asked them what good would this do them. This was a simple question, to be sure, but it was put in a tone and manner which made all present feel that he was in earnest, and that he had the utmost contempt for their gods. All eyes were, therefore, turned to him; and some zealous heathen were exceedingly provoked, and asked him why he had the presumption to put such a question, and why he did not become a Christian at once. He boldly replied that he wished to do so. I hope and pray that such may be the case, and that he yet may be a light among his people. I trust our brethren there will have more opportunities of speaking with him, and that they will not lose sight of him. This is one among many proofs that it is not in our schools only where interesting boys and young persons are to be found. My mind's eye now rests on several in different parts of the country, for whose spiritual welfare I feel much concern. In my out-door preaching I not unfrequently address myself specially to the boys before me, and I scarcely ever do so without observing that they are pleased, and attentive to what is said."

BAPTISM OF CONVERTS.

"After our return from Humpee, I had the pleasure of baptizing six adults—five men, and one woman—in the Mission Chapel at Bellary, on the 25th of April. They are of the shepherd caste. All of them, except one who is from a near village, belong to Hoonaar, and its neighbourhood, a village about seventy-five miles from Bellary; and

they came from thence for the express purpose of being baptized. Some of their families are ready to join them; and we hope others of the same place will, ere long, follow their example. A man from the same place, and whose case is mentioned in the Report, was baptized by Mr. Coles in November last. Mr. Stanger and the native teacher have been more than once to the village, and they have been encouraged by the state of the people there.

"Two men belonging to Bellary, one of whom is a man of property and responsibility, expressed to me strong convictions of the truth. I trust, ere long, they will both be enabled to declare themselves on the Lord's side. Altogether I look upon the Mission as in an interesting state, and I pray that the Lord may strengthen the brethren there, and abundantly bless their important labours. Both going and coming from Bellary, I had some opportunities of preaching the gospel in the villages on the way."

HOME LABOURS.

"Since my return, my time has been divided between preaching and attending to schools. The following short extract from my journal may prove interesting, as showing some of the ideas of the heathen, and the neeessity that there is to make known among them that gospel which brings life and immortality to light.

"*Wednesday, 23rd June.*—Preached in a weaver's lane, and had a good number of hearers. Two or three Mussulmans present were impertinent, and it was with some difficulty I got rid of them. After they left, I spoke long without interruption. An old man then endeavoured to identify man with the Deity. *Old Man.* 'Who speaks to me?' *Missionary.* 'Padre Campbell.' *O. M.* (impatiently) 'I want no sueh answer. Who speaks *in* you?' *M.* 'I myself. What is *your* name?' *O. M.* (very reluctantly, afraid of being led into a false position) 'Dasuppa. But who is it that inhabits this body, and speaks in it. Is it not Puramatura?' (supreme spirit). *M.* 'No: it is Dasuppa.' *O. M.* 'That is only a name that my father gave me. It is nothing. Who is it that *speaks?*' *M.* 'It is Dasuppa that speaks. The name was not given to inanity. It was given to you, because you have a soul. That soul is properly yourself. The body is only a tabernacle, which Dasuppa must soon leave. Then they will say, Dasuppa is dead, or that he is gone.' *O. M.* 'Where does the spirit go at death?' *M.* 'To its own place: to heaven or hell;, to whichever of these two places it is fitted for by its character?' *O. M.* 'Can we see the spirit going?' *M.* 'No: because it is an invisible substanee, just as God is invisible.' *O. M.* 'Is *it* not God? And is not God the same in all? the soul of all animated beings? Is it not the same life that is in us, and in the elephant and the ant?' *M.* 'No: God is not identified with any of his creatures. He pervades all with his essential presence; but he has given to every human body a reasonable soul, distinct from himself. It is that which departs at death. God never *departs.* He is always *present.* It is the departure of this soul that is called dying. Then the body returns to its dust, and the spirit goes to the place for which it is fitted—heaven or hell.' *Another heathen.* 'Does it not undergo another birth?' *M.* 'No: it remains in its own place, till Christ, who, I told you, is now in heaven, comes to judge the world, and then every spirit will assume its own body. Christ will thus raise all the dead. This is called the resurrection. Till that day come, hell will be the prison-house of the spirits of the ungodly, and heaven the happy abode of the spirits of the righteous.' *H.* 'But how can the dead rise after they have mingled with the dust, or after the body has been burned to ashes?' *M.* 'Christ is almighty. Nothing is too hard for him. *He* will raise the dead.'"

COIMBATOOR.

FRUITS OF VILLAGE LABOUR AMONG THE HEATHEN.

It is our privilege to report, that in some of the villages comprised in the sphere of labour under the charge of the Rev. W. B. Addis, the good

seed of the kingdom, having found a genial soil, has sprung up and brought forth fruit, in the saving conversion of souls to the faith of Christ.

Mr. Charles Addis, who has for some time past assisted his father in the duties of the Coimbatoor Mission, writing under date 3rd June, ult., communicates the following details :—

"I am happy to say that our work in these parts, though slow in its progress, has been accompanied by some gracious tokens of the Lord's presence and blessing. Annexed is a short account of some cases of conversion, which I hope will interest you.

"Perrooman is an old man, and a person of some small property; he lives in a village three miles west of the out station, Pallardum; he had ofttimes heard of the way of salvation, both from the lips of the Native Teacher stationed at the above-mentioned place, and from us at Coimbatoor; nevertheless he remained careless and unconcerned. While in this state it pleased the Lord suddenly to arouse him, and to cause him to think seriously of the things belonging to his peace; he thereupon became very much troubled in mind with respect to the course he should pursue, as he felt assured that were he to embrace Christianity he would suffer much persecution from his relatives and friends, and especially from those of his own household. He has two sons, both of whom had evinced a great hatred to the truths of the gospel, and who he knew would be amongst his principal opponents; these considerations produced much agitation of mind; he had recourse to prayer, and was comforted; this was the first time he had applied to the true God for help, and the Lord succoured him; he summoned up courage, and determined to embrace Christianity, whatever the consequences might be. The Native Teacher, to whom he made known his decision, encouraged him to stand firm in his resolutions, and to look for support and strength to do this only from the Lord. He then came to Coimbatoor, visited us at the Mission-house, and announced his resolutions; we conversed with him for some time, and were very much pleased on hearing his motives for forsaking idolatry, and seeking salvation through the merits of Christ alone. On the following Lord's-day he attended Divine service at the Mission chapel, and worshipped with us, after which he boldly declared himself to be a Christian, in the presence of a number of heathen, and desired that his name should be enrolled amongst those of professing Christians at this place.

"He has ever since been very much persecuted by his relatives, friends, and the people of his village; however, he received grace to stand firm, and rendered to them good for all the evil they had done to him. He also sought to reclaim them from their perilous courses by making known to them the salvation freely offered to sinners in the gospel; for this purpose, having obtained books, tracts, &c., from the Native Teacher, he visited many villages, making known to the inhabitants the way of salvation, and distributing tracts amongst them. His sons opposed him greatly, and endeavoured by various means to make him resume his old opinions and practices, but he stood firm, and continually exhorted them to repent of their sins, and believe the gospel. For a time his efforts seemed to be all in vain. The poor old man was very much distressed to see his sons act thus, and often mentioned his sorrow to us; we endeavoured to comfort him, assuring him that the Lord could change their hearts, and that it was his duty to pray that he might do so, and rest in hope of their conversion.

"A few days ago, on a Sunday afternoon, he called at the Mission-house with his two sons, who I was surprised to see accompany their father, knowing them to be amongst his greatest opposers. I asked him for what purpose his sons accompanied him; the old man brought them close to the place where I was sitting, and pointing to them said with much feeling, 'Sir, my two sons have determined to have nothing more to do with idolatry, and have come to you for the purpose of having their names enrolled among the followers of Jesus.' The father spake with joy beaming in his countenance, and

with a feeling of lively emotion and sympathy I exhorted the youths to persevere.

"I am happy to say that both father and sons have continued to be faithful to their engagement, and are endeavouring to bring others to the knowledge of the truth. They live in the same village they formerly inhabited, and go every Sunday to Pallardum for the purpose of attending public worship which is held there by the Native Teacher 'Eign Brook.' There are several others also who have embraced Christianity in the villages around, and who join them in their devotional exercises."

Again, under date 3rd July, Mr. Charles Addis writes :—

"I regret to say, that since my last communication our Mission has suffered another loss in the death of a person of much influence, who was a member of the Christian congregation at the out station of Pallardum, under the supervision of the Native Teacher 'Eign Brook.'

"Pallany (the person who died) was in the employ of Government for several years, in the department of police. Like many others, he had frequently heard the gospel preached, and spent many of his evenings, after he had returned from his public duties, in reading the Scriptures and other religious books. By so doing his knowledge of the truth increased, but his heart remained as prone as ever to cleave to the world. We had many conversations with him, and endeavoured to arouse him from his state of carelessness; and though he never evinced any open opposition to Christianity, yet he seemed to consider his own religion as far preferable. But after some time it pleased the Lord to arouse him from this state of mind, and to incline his heart to embrace the truth, and which he did without further delay. He attended public worship in the Mission Chapel at this place on a Sunday forenoon, after which time he openly declared himself to be a Christian, in the presence of a number of people, composed both of Christians and heathen. When his relatives and friends heard of his having done thus, they endeavoured to make him change his purpose and join with them again; but grace was given him to remain firm, and all their efforts proved unavailing. His attendance on public worship was regular; the interest he took in the spiritual concerns of his fellow-creatures was very pleasing; and during his lifetime he was the means of bringing several others to the knowledge of the truth.

"His death was very sudden; he suffered severely for only a few hours, and when the disease (fever) appeared likely to prove fatal, he sent for the Native Teacher, and fully expressed to him his hope of his sins being pardoned; his having met with acceptance by God through Christ; his firm faith in Him as his only Saviour; and his views respecting the glorious kingdom which he felt he was about to enter. He thus died, trusting in that Saviour whom he had boldly confessed before men, and who, we have every reason to believe, will confess him before His Father, and the holy angels, at the last day.

"Pallany had served the Government (as before mentioned) faithfully for many years, which made them place great confidence in him; and after his death the Native Officials (heathen) sent for his widow, and promised to place her son in the situation of his late father; but he being too young to hold so responsible an office, they very kindly conferred it on her son-in-law, who now holds it, till the lad becomes old enough to take the situation.

"Some time before his death, Pallany expressed a wish that his daughter should learn to read, and thus become acquainted with the Scriptures. My mother told him that she would receive her into her Female School, should he wish it. With this proposal he immediately acquiesced; and after returning to his village, he sent his daughter to the Female School here. She learnt in the school for upwards of two years, during which period she made rapid progress. She afterwards returned to her parents, at their request, and has made herself very useful, both at home and in her village, by going about and reading the Scriptures, and other religious books, to the females who are engaged in spinning cotton, &c. She has thus

manifested the benefits derived from female education, to a large circle of her relatives and friends.

"We very much feared that the death of Pallany would increase the prejudices of the heathen against Christianity, this being the fourth case of mortality, within a twelve-month, amongst those who had lately joined us: but the Lord's ways are not as our ways. A day or two after his death, his son-in-law,—who had previously been a hardened heathen, but whom the death of Pallany much impressed,—invited the Native Teacher to his house, declared to him that he was a great sinner, and lamented he had so long withstood the gospel; saying, also, that he believed Christ to be the only Saviour; that he would no longer continue in his evil ways, but would forsake them all and trust in Christ alone for salvation. He desired that his name should be enrolled among those of the Christian congregation at Pallardum, and he has been a constant attendant at public worship ever since, and gives us every reason to believe him to be sincere in his profession."

PROTESTANT MISSIONS AMONG THE CHINESE.

A RECENT Number of *The Chinese Repository* contains an elaborate article, under the above title, embodying much valuable information regarding the number of agents, the date of their appointments, their respective spheres of labour, and the changes that have from time to time occurred. We are precluded, by want of space, from giving more than a brief summary of this analysis; but the subjoined extracts will, we are persuaded, be interesting to many of our readers.

The writer of the article, after giving a carefully prepared schedule of the Missionaries of the different Societies, who have been engaged in the Chinese Mission, from the arrival of Dr. Morrison, in 1807, until the close of last year, comprising a total of 150, proceeds to observe:—

"Of these one hundred and fifty persons, seventy-three are now in China, and five are absent on account of health or other reasons. Twenty-five died in the field of labour, or on their passage home; of these, three were killed by violent hands among the natives; four were drowned; five died during the voyage taken for restoration of health. The remaining thirteen died at their station, or when absent in the prosecution of their Missionary labours. Twenty-five revisited their native land; forty-eight have retired, most of whom did so on account of their own ill-health, or that of their families. One hundred are, or have been married, according to this list, but satisfactory data in all cases have not been obtainable on this point; eleven of this number married again after entering the service of their Missionary Society. Nineteen of the whole number were physicians, and eight of these were clergymen at the same time. Four are printers. Of the hundred who were married, twenty-four lost their wives while at their stations, or in foreign lands, showing a far greater per-centage of deaths among females than males, being nearly one-fourth to one-sixth, including the seven males who died by casualties or violence. Of these twenty-four ladies, Mrs. James is the only case of casualty. In addition to the list of Missionaries and their families, eighteen unmarried females have been sent out as assistants to various Missions, seven of whom have married after their arrival.

"The total number of years of labour of the twenty-five who have died in the field is one hundred and thirty-four, or an average of five and a half years to each; but four of this number aggregated seventy years, leaving an average of only

three years to the remaining twenty-one. The total number of years of the forty-eight who have retired from the service of their Society, or from the Missionary labours among the Chinese, is two hundred and two, or an average of about four and one-fifth years to each. Some of these have been induced to retire, in addition to other reasons, by the little progress they made in learning the Chinese language; and fully three years may be deducted from the period of serviceable labour of every Missionary as time spent in learning the language. Most of those persons in the employ of the London Missionary Society are Congregationalists; and in that of the Am. Board they are Congregationalists or Presbyterians, except the members of the Mission to Amoy, all of whom belong to the Reformed Dutch Church. Most of those from the Continent are Lutherans.

" Of the whole number, forty-seven were Englishmen, eighty-eight were Americans, and fifteen were from the Continent; of those now in China, including the five absent, forty-four are Americans, twenty-three are Englishmen, and five are from the Continent. The London Missionary Society has sent from the commencement thirty-four labourers; the Am. B. C. F. Missions, twenty-six; the Board of F. M. of the (Am.) Presbyterian Church, twenty; the Am. Baptist Missionary Union, nine; the Board of F. M. of the Baptist Southern Convention, nine, two of whom were originally under the preceding Society; the Am. Episcopal Board of F. M., ten; the Church Missionary Society, eleven; three other American societies, ten in all; two other English societies, four; and five Missionary societies on the Continent, fourteen in all; two are enumerated in the list who were supported in China by the Morrison Education Society; and three who supported themselves.

" *The Mission at Canton* is the one which has been longest established, Rev. Dr. Morrison having occupied it alone from 1808 until February, 1830, with the exception of about a year, when Rev. Dr. Milne was with him. The total number of Missionaries who have been stationed at this city is fifteen, of whom nine still reside here.

" *The Mission at Hongkong* has been established since the cession of the island in 1844. Rev. I. J. Roberts first settled there in 1840, and at no time has the station since been vacant. There are now ten Missionaries residing at Hongkong.

" *The Mission at Amoy* was commenced in 1841, and since that time the station has been constantly occupied. Sixteen Missionaries in all, connected with five Societies, have resided there, of whom eight are now residing at the station.

" *The Mission at Fuh-chau* was permanently commenced in January, 1847, by Rev. S. Johnson, of the A. B. C. F. M., though Rev. George Smith (now Bishop of Victoria) had made an exploring visit to the city in December, 1845. There have been sixteen Missionaries labouring at this place, eleven of whom are now resident at the station, and one is absent for the restoration of health.

" *The Mission at Ningpo* was permanently commenced in 1844, by D. J. Macgowan, M.D., of the American Baptist Missionary Union, though Rev. W. Milne had resided there seven months during the two previous years. There are now fourteen Missionaries stationed at the city, and one lady, Miss Aldersey, engaged in female education.

" *The Mission at Shanghae* is the largest at any of the five ports, there being now twenty-one Missionaries, with their wives and four female assistants, residing at this place."

The foregoing statements may be appropriately concluded with one or two extracts from the correspondence of Missionaries, illustrative of Chinese character and manners. The first is the description given by the Rev. C. C. Baldwin, Missionary at Fuh-chau, of his chapel, and the mode of conducting religious services:—

"The rooms for my chapel and school are small, and very humble in appearance, sufficiently so to gratify the taste and meet the wishes of the most unaspiring. They were Chinese shops, and are so still in general appearance. The narrow doors of the chapel, front and back, turn on wooden hinges—or rather wooden sockets receive projections from the last of the slabs of which the doors are made. The room is about eleven feet wide and thirty deep. It has no windows, but there are wooden slits occupying a portion of the front at the side of the door. Inside shutters are let down over these at night. The sides of the room are partly of bamboo plaster-work and partly of boards. Between the doors are ranged the seats, most of them placed across the room. A few are a kind of bamboo settee; but they are generally pine benches without backs. They are such as the Chinese use; and they may be seen at the refreshment-places on the street, where public readers pamper to the taste for foolish and filthy tales.

"The most imposing object in the room is the desk, which stands against the back door. It is made of smooth planed pine boards, and is of a square form. It stands, not on pillars, but on the posts which form part of its framework. The floor is elevated one or two feet above the general level of the room. In front of the speaker is a board or shelf for the books that may be needed in the service. In the tiled roof over the pulpit are a few pieces of glass, or some substance closely resembling glass. They are of a hemispherical form, from two to four inches in diameter at the base; and are neatly fitted into openings in the tiles. The desk may be moved farther into the room in warm weather, and the back-door can then be opened, so as to admit the breze from the river which flows in the rear of the building.

'The minuteness of the above description, I hope, will give you some idea of a Missionary's chapel, and show that the term, as often used in China, is borrowed, or at least has reference less to the room than to the use to which it is put. Such chapels, however, answer our purpose. When properly fitted up, and of a convenient size, they are good enough for any Missionary. In such places the word of life is held forth; and in such we hope to see poor sinners coming to Christ.

"The duties of the Missionary in his chapel are various; and the ordinary exercises are not the most difficult part of his work. Other circumstances being favourable, that part might be attended to with much comfort and even credit to himself, as is the case at home. But his congregation, he will soon discover, is not a Christian congregation. He must invite and urge persons to sit; request them to be still during prayer; strive to check levity and laughter; and make known his great design in coming here. He must do these things again and again, and at the same time be in danger of becoming confused and disturbed, on finding that the discharge of his supernumerary duties is apparently in vain. This statement will show that his task is unenviable, and very difficult to be performed successfully.

"But another circumstance tends to render the embarrassment still greater; I refer to the mode of preaching in Chinese. To many it seems preferable, for the present at least, to preach without notes, or at least with but few. But such a course has this disadvantage, that it exposes the speaker to much inconvenience, when obliged to pause in his remarks, and attend to the several duties already mentioned. Preaching in China, then, is not what it is in America; if we look at our preaching, in its nature and relations, perhaps we should say that this term, as well as 'chapel,' is borrowed, or has, as in the other case, a restricted meaning and application.

"It is exceedingly difficult to make the Chinese understand the spirituality of our

services. As their worship is all form and ceremony, almost the first question is, What ceremonies do you perform before him or his image? It seems to them that worship consists of ceremonies, and that ceremonies are worship. On one Sabbath, a man came in at the close of the exercises, as I was in the act of removing a map which had been hung over the pulpit to illustrate my remarks. He inquired of me, 'What divinity or idol is that?' Perhaps he was an illiterate man, as there were large characters on the map showing it to be a map of the World. Or on the supposition of his being able to read, he might still suppose the map to be an object of worship; so necessary does it seem to this poor people to have some visible representative in their religious rites.

"When I visit the chapel on week-days, the time is spent as may seem best in the circumstances; sometimes in familiar conversation, which is by no means the least profitable mode; and sometimes in extended remarks, either in general or on some passage previously selected for the occasion. According to the first plan, the Missionary is enabled to meet the errors of heathenism more directly, and confute and rebuke them to some purpose. At such times too, he discovers more fully the many misconceptions of the people in respect to Christianity. He hears, for instance, such questions as these: 'You speak of believing in Jesus, of reverencing him; how is this to be done?' 'Do you burn incense, or light candles before him?' 'Where is he?' 'When you pray to him, can you see him?' 'When you beg favours, or call him, does he come and appear to you?'"

The following paragraph is from the pen of the Rev. S. Cummings, also of the Fuh-chau Mission, and has reference to the opium trade in that city. After stating the value of the total import of opium into China for 1849, which was about twenty-seven millions of dollars, Mr. C. adds, describing its effects on the consumers:—

"Such is the sum which this poor people, already crushed to the earth under the burdens heaped upon them by their idolatry and superstition, are paying for a drug that brings them no profitable return whatever. Neither the opium-seller nor the opium-consumer can point to a single advantage to the country resulting from the use of the article. The most that any one has ever pretended to say in its defence, so far as we know, is that it is an innocent luxury. It is not as mere political economists, however, that we look at this subject. Opium inflicts other injuries upon this people of infinitely greater moment; and it is in view of these that we lift up our voice against it. It undermines health, ruins character, and destroys life. Its victims become useless members of society, and a burden to their friends. They lose all regard for their own comfort, or that of their families. They even sell the clothes of their children and their wives, and finally they part with their own, to obtain the means for gratifying their appetite. And when all other sources fail, children and wives must themselves be sacrificed. These are mercilessly sold, that, with the price of human flesh, their husbands and fathers may be able to obtain opium. Such is the effect of the drug upon the family! Its influence upon character is equally disastrous. It begets in its victims a perfect recklessness in respect to moral principle; and there is no species of dishonesty to which they will not resort. They soon become addicted to the commission of crime; and they persevere in their course of wickedness, till an outraged community casts them out; after which they wander as vagabonds through the streets, begging the means of subsistence, and finally lie down and die of cold and starvation." — *Abridged from the Chinese Repository, August to December*, 1851.

FUH-CHAU.

The following descriptive notice of some of the peculiar customs and opinions prevalent among the Chinese, is from the pen of the Rev

L. B. Peet, one of the Missionaries of the American Board of Commissioners for Foreign Missions, under date Fuh-Chau, 7th February ult.

FUNERAL RITES OF THE CHINESE.

"Immediately after the death of an individual, a hole is made in the roof of the house with a bamboo pole, to let the soul or spirit depart. It is well known that the common belief among the Chinese is, that each person has three souls and seven animal spirits; and the object of the above ceremony seems to be, to let the latter escape and fly away, to prevent their becoming injurious to the living. This is succeeded by another ceremony, called *t'hoùng tō peng;* which means to remove a small garment, worn in front next to the body, in form like a short apron, containing a pocket for carrying money and other valuables. This is thrown away, "in order to assist the soul in the next birth." Here is distinctly recognized and taught the transmigration of the soul from one body to another.

"The use of the *pwang keó sāi* is another development of what is supposed to be the condition of the soul after death. This is a wooden frame, resembling a small round table, coming to a point in the centre, on which are suspended several tiers of lamps, all lighted, the largest being on the top. This is placed near the corpse soon after death, to give light to the soul. As the eyes of the body become dim, and are closed, so it would seem the soul is supposed to be in need of artificial light. The use of the 'painted face,' is another illustration of what is thought of the soul, after it leaves the body. Soon after death an artist is called to paint the face of the deceased, if not the whole body, in a miniature form; and this picture is used as the representation of his personal presence during the season of mourning; which continues forty-nine days. Afterward it is laid aside, or exchanged for the ancestral tablet.

"Previous to being laid in the coffin, the old clothes are removed, and the body is dressed in new garments, the best that can be afforded. Food is then presented to the mouth of the deceased; but it is not received; and it is immediately thrown away. A paper sedan is now prepared, brought into the presence of the corpse, and burnt. The object is to convey the soul of the individual, in this way, to the invisible world.

"After the body has been placed in the coffin, it is removed to the principal room in the house; when a large chair is placed near it at the head of the room, with the painted image of the deceased suspended from the wall behind. Then follows the *seōng máh cheà*, literally the 'mounting-horse offering.' The meaning seems to be, that the soul is now, as it were, mounted on a horse, ready to take its departure to the spiritual world. Food is consequently presented to it for the journey. Cooks are employed, whose profession it is to prepare food for this purpose. The best that the family can provide is made ready, and placed on one or more tables, which are arranged before the chair and the painted face. The relations and friends then partake of it; and the soul is supposed to be present, occupying the chair, and enjoying the feast. This ceremony of providing a feast is continued on every seventh day after the death of the individual, till the seventh day has been seven times repeated, or till the forty-ninth day. In the case of a parent, the female portion of the household gather around the coffin and the great chair, about eight o'clock in the evening, and weep and wail and call upon the soul of the deceased to take rest. In the morning a bowl of water and a napkin are brought to the same place, when they invite the deceased to wash. A breakfast and dinner are also daily provided, and presented in the same way. One or more of the children (sons, if there be such) lie by the side of the coffin during the night, accompanying the soul during this season of mourning.

"During the same period, usually preceding the seventh day, the priests are called in more or less frequently, according to the wishes and wealth of the family, to chant prayers, to deliver the soul from punishment, and to take away its sins. On these occasions a bamboo pole is erected outside of the house, from the top of which are suspended various figures made of paper, in the form of birds, lanterns, &c., to invite the assistance of spiritual beings from a distance. At the same

time paper boxes are provided for the purpose, containing paper representing silver and gold coins, clothes, and other valuables, all of which they propose to transmit to the soul by burning them. On the evening of the fourteenth and thirtieth days of each month after the forty-ninth day of mourning, the females of the family burn paper and incense, and present food and drink before the soul, which is accompanied with weeping and mourning. This should be continued three years, according to the custom of the Chinese.

"There is a feast, preceded with mourning and lamentation, which takes place at the house, and before the painted face and great chair, on the evening before the burial; which may occur in a few days after death, or it may be delayed for months and even for years. When the burial takes place, the relatives dress in white, with an upper garment of coarse brown cloth, the same that in Scripture is called sackcloth. Females put off their mourning at the end of the year, males at the close of three years. When they go out to bury, they take the painted face of the parent and the ancestral tablet; and on returning home they burn the former, and set the tablet in its stead. On the evening of the fourteenth and thirtieth days of each month, incense and offerings are presented before this tablet. Offerings of food, with incense and paper money, are presented at the tombs once or oftener every year. So on the anniversary of the death of the individual, a similar offering is presented before his tablet."

FUTURE STATE.

"It is a common opinion among the Chinese, that the regions of the dead are placed under the government of a single individual, who acts as criminal judge, and punishes the soul according to its sins in this life. For this purpose he is said to have eighteen places of punishment, each varying in intensity according to the degree of the guilt of those who are consigned to them. The Chinese divide the universe into three divisions, the first including the lower regions, the second the present world, and the third the upper regions, or the dwelling-place of the gods celestial. The inhabitants of the first are called *kwúy*, 'spirits' or 'ghosts,' and those of the third are called *shin*, 'gods.' In respect to the *kwúy*, it is supposed that some descend in the scale of animal existence, and are born brutes; some continue in a separate state, in the form of hungry and famishing ghosts; some are again born in a human form; while few rise in the scale of being, and become 'gods.' Hence the practice of presenting offerings of food to the dead, which prevails so universally among the Chinese. This is done for the benefit of the 'spirits' of the dead, and to prevent them from doing injury to the living.

"According to the Chinese, the three souls and seven spirits of each individual are uncreated; and, though separated from the body at death, they may again be collected, and constitute another person, when they will lose all consciousness of a former life. Thus the Chinese acknowledge no Creator as the author of their existence; and, consequently, they recognize no obligation or duties to such a Being."—*Missionary Herald, Aug.* 1852.

SALONICA.

MISSION TO THE JEWS.

The following narrative of a tour into Thessaly, undertaken by the Rev. E. M. Dodd, an Agent of the American Board of Commissioners for Foreign Missions, is extracted from the *Missionary Herald* of August ult. As, independently of the important objects of the journey, the traveller passed over scenes alike dear to all students of Holy Scripture, and to those conversant with the classic pages of the Grecian muse, the narrative has peculiar claims to an attentive perusal:—

"Last spring," observes the editor of the *Missionary Herald*, "Mr. Dodd made a short tour into Thessaly, partly for the improvement of his health, and

partly to sow the good seed of the Word. He enjoyed some excellent opportunities, it will be seen, for preaching the unsearchable riches of Christ, both to Jews and Gentiles; and he hopes that his bodily strength has been increased by the excursion.

"The districts through which our young brother travelled, are interesting for a variety of reasons. He has crossed the Axius, the Lydias, and the Heliacmon; and he has journeyed along the banks of the Peneus during many a favoured hour. He has looked upon Olympus and Ossa, and slept in the Vale of Tempe. But he has done more than this. He has gone from Thessalonica to Berea, as did the great Apostle of the Gentiles, and there preached to the seed of Abraham the same gospel which Paul loved to proclaim. He has penetrated to the heart of ancient Thessaly, and there had deeply interesting interviews with Paul's brethren according to the flesh. And that blessed Spirit, who gave such efficacy to the gospel eighteen hundred years ago, even among the Jews, can make the truths uttered by our young brother quick and powerful.

RIDE TO BEREA.

'I left Salonica,' writes Mr. Dodd, 'in the afternoon of April 16, and travelled four hours to the Vardar, on the banks of which I spent the night. Next morning, after crossing the broad and shallow river, by a wooden bridge one quarter of a mile long, we entered a great swamp, caused by the overflow of the Vardar; and for an hour we waded through mud and water, often two feet deep, and sometimes barely fordable. Beyond this we passed several large Bulgarian villages. Two hours beyond the Vardar we came to the Karazwak, the ancient Lydias, which has three branches, one coming from near Berea, one from Vodena, and one being the outlet of Lake Pella, on the shore of which Alexander the Great was born. This is a large and deep river; and we crossed it in a boat.

'At the end of three hours more, we came to the banks of the Indjekara, the ancient Heraclimon. We did not cross it, but kept along its northern bank, till we reached Berea, at five o'clock in the afternoon, having been in the saddle ten hours and a half.

'From the walls of Salonica to the Lydias, twenty miles, the land is very barren, being barely above the level of the sea, and strongly impregnated with salt, often white, indeed, with saline incrustations. As we approach Berea the soil appears richer; the grass is taller and fresher; trees (very scarce near Salonica) became more numerous; and all nature is more agreeable, though it continues perfectly flat.

'Berea is situated on the eastern slope of the lofty mountains which bound this great plain on the west. As compared with Salonica or most Eastern cities, it is a beautiful town. It is compactly built of a soft, porous stone, easily hewn. Through the better houses of the place, and all its principal streets, flow streams of pure water from the mountain; which afterwards form two large brooks, one flowing to the Heliacmon and one to the Lydias.'

"The population of Berea is nearly six thousand. Of these two hundred are Jews, ten or fifteen hundred Turks, and the rest Greeks. They have an ample supply of places for public worship, there being one synagogue, twelve mosques, and sixty Greek churches.

THE WORD PREACHED AT BEREA.

'Early on the morning of April 18, the Jews having been duly informed of our arrival with books for sale, they began to visit our room in the khan. The books opened the way for conversation; and they listened with respectful attention, while I "reasoned of righteousness" and "judgment to come;" but when I spoke of a merciful Messiah they were offended. I preached to several successive companies, till my throat was wearied; subsequently I had other conversations. The Jews of Berea are "more noble than those of Thessalonica," in that they listen with respect and some apparent interest, and without captious gainsaying, their

questions and objections having some reason in them. Many Greeks also came in; but they forced us immediately into a discussion about the perpetual virginity of Mary, the celibacy of the priests, &c.; and when they were shown our proof texts, they denied the purity of our copies of the New Testament. As my only medium of intercourse with them was Turkish, which they understood imperfectly, the discussion was tedious and painful; and I soon left them with Hohannes, our Armenian helper, and reserved my strength to preach to the Jews in "their own tongue." Greek is the chief language of the city; but the Jews speak Sefardee among themselves.

"On the following day our Missionary brother received no visits from the Jews. He subsequently learned that a 'curse' had been uttered against him in the synagogue. But the Greeks continued to call, and discuss the points in which they were particularly interested. This, however, was prohibited next (Sabbath) morning, an anathema having been duly pronounced in the ears of the people. 'Many who were thus first made acquainted with us,' Mr. Dodd says, 'came to our khan, and from a respectful distance gazed at the room in which we were. As they went away, their places were taken by others, many of whom ventured to approach nearer and look through the door and windows, if peradventure they might get a sight of this object of episcopal displeasure.'

"The day was damp and cheerless; and the khan had but scanty accommodations for travellers. 'The paper windows were torn and open,' Mr. Dodd says, 'and the floor was little more than lattice-work, over the reeking stables, the steam of which helped to keep us warm. But He who refused not to be born in a stable, was with us, making the place a king's palace.'

RIDE TO LARISSA.

'Early next morning we commenced our journey southward, toward Larissa. Our road led directly up the mountain behind Berea; and we continued ascending till noon. During the first two hours we had the plain below in full view, with its rich verdure and blossoming trees, in strange contrast with the snow-capped summits of the mountains before us. We afterward descended into the valley of the Heliacmon, walking and leading our horses for two hours down the precipitous path. After ascending and descending another spur of the Olympian range, we arrived at a small Turkish village about sundown, having eaten nothing since breakfast. Next day we reached a small Greek and Turkish town, on the mountain side, surrounded by wild and sublime scenery, and enjoying the purest mountain air. Wednesday we travelled through the rain and mud by a most wretched road to Allasona, arriving at sundown. This is a Greek village of some three thousand inhabitants.

'On the following day we finally emerged from the mountains, and descended into the beautiful plain of Larissa. It was very refreshing and agreeable, after our mountain journey, to look upon the smooth, green meadows, vineyards as interminable as Ohio cornfields, and the gentle Peneus leisurely moving toward the sea. One thing was particularly pleasing, as it was the first time I had seen it since leaving America. The road for miles was bounded by a hedge, and lined with elm trees; while the fields on either side were all cultivated.'

"Larissa contains from twenty to thirty thousand inhabitants; of whom two thousand are Jews, perhaps five thousand Turks, and the remainder Greeks. The Peneus flows by the city, its waters being the dependence of the inhabitants. 'Like those of the Mississippi, they are muddy when first brought; but after standing they become somewhat clear, and very sweet.'"

JEWS OF LARISSA.

'The chief language of the city is Greek. The Jews are so little accustomed to hear any one speak Sefardee, except themselves, that they were sure that I was a Jew, and could hardly be convinced to the contrary.

It seemed to give them peculiar pleasure to hear me converse in their own language. They were insatiable in their questions as to who I was, and what I believed. "Do you read Hebrew?" "Do you affirm the law?" "Have you performed the covenant" (of circumcision)? "Do you touch fire on the Sabbath?" "Do you eat Gentile food?" "Why do you not keep the Mosaic ritual in these things, if you acknowledge the Old Testament?" All this, of course, led to much discussion, and gave me an opportunity for presenting the truth; to which many listened with interest, as to something new and strange. I was a puzzle to them. I did not worship idols, like the Greeks; nor eat things strangled, or blood. I kept the Sabbath strictly, and acknowledged the Old Testament as of equal authority with the New; neither of which the Greeks do. I had talked much of God's holiness, the strictness of the law, the judgment and wrath to come. Strange words, thought they, from a Christian and a Frank, whose creed is, "Let us eat and drink, for to-morrow we die." And after all their questions, and all my explanations, they went away saying, "Half and half, mixed," Mosaic purity and Christian abominations; while others said, "He is a Jew; but has some odd notions."

'Many of these Jews were interesting men, plain and frank, acknowledging the excellence of my doctrine, and listening to my views of the Messiah and the atonement with interest and simplicity. One of these came afterward, expressing his great interest in me, and his deep concern that I should be so deceived as to the Mosaic ritual and the Messiahship of Jesus, when my other views were so correct. There were also many men of perverse minds, whose mouths were full of arguments, "wise in their own eyes." "Oh!" said one of these, "you may deceive these 'people of the land,'" as the rabbis contemptuously call the unlearned; "but we rabbis," drawing himself up, "know all your arguments, and how these lies were invented, and cannot be deceived." Two or three lads of fourteen were as familiar with all the objections to the New Testament, the rabinnic answers to Christian arguments, and their perversion of Messianic prophecies, as most rabbis. "Why do you neglect the Mosaic ritual, when Jesus came, not to destroy the law, but to fulfil it, and always kept it?" "Why have you changed the Sabbath, when the disciples kept Saturday, and there is no command in the New Testament to change the day?" "How was Jesus God and man?" These and many similar questions were pressed upon us, with that strange eagerness for dispute which characterizes such Jews.'

"Mr. Dodd remained at Larissa till the following Monday, when he set out on his return by a different route.

RETURN TO SALONICA.

'After five hours' ride across the plain, in the face of a north wind, we entered the great gorge between Olympus and Ossa, through which flows the Peneus. We were two hours passing through it. The precipices rose so steep and abrupt from the water's edge, much of the way, that the path, a remnant of the old Roman road, was dug in the rock, or climbed partly up the precipice; and seldom was there more than room for the river and the road. Occasionally the rocks opened, leaving a verdant nook by the river's side, more beautiful from its contrast with the splintered walls which rose three hundred feet above it. Some of these nooks were devoted to tobacco, as if to furnish ambrosia for the Olympian gods hard by! At several points along the road large streams of clear green water gushed out suddenly from under the precipice, crossed the road, and emptied themselves into the muddy Peneus.

'Towards night we emerged from the gorge, and stopped at a khan by the river's side, to sleep in the Vale of Tempe! Many travellers have disputed the title of this valley to that classic name, assigning it the Vale of Larissa, the other side of the gorge; but that is altogether too large to agree with the description. This valley in which we slept, is really a continuation of the gorge. Olympus and Ossa recede from each other; and the Peneus, before hemmed in between their lofty precipices, now flows on smoothly and gently to the sea. The valley is filled

with trees, among which the elm and apple tree are conspicuous; and innumerable birds, of new and varied plumage, make it echo with their sweet notes. Nowhere in European Turkey have I heard so many birds, or seen so many new and beautiful species. I lay awake much of the night, listening to the sweet notes of the nightingale, whose music filled the grove.

'At half-past five the next morning we were again on our way; and, after crossing the Peneus by a boat, we travelled eastward for half an hour. Then doubling the cape of Olympus, we proceeded northward. I had expected to enjoy an impressive view of Olympus here at its foot; but its summit was hidden from us, as we were under some of its lower shelves. About three hours from our khan we reached the sea-shore; and about the same time we came in sight of the snowy peaks of the mountain. Though we were almost under them, they did not seem as imposing as I had expected, partly because I had expected too much, and partly because I had been travelling through the mountains and had become accustomed to their grandeur. Their summits were enveloped in clouds much of the day, which prevented a full view of them. As we rode along the sea-shore we found it full of life and bustle, from the exportation of lumber and firewood to Salonica.'

"The following night was spent at the ancient Dium, which lies north-east of Olympus. Next day Mr. Dodd reached the Vardar, having travelled at first from Dium northward, through a beautiful undulating country, covered with rich pasturage, and having returned about noon to the road by which he had gone from Salonica to Berea. Early in the succeeding day he arrived at Salonica."

DEATH OF MR. WILLIAM PASSMORE.

We regret to have to announce the removal, by death, of another of our esteemed Missionary Agents in South Africa. Mr. William Passmore, of Port Elizabeth,—where, during a period of thirteen years, he had laboured with exemplary zeal and fidelity in the cause of the gospel,—departed to his rest and reward on the 29th of May, ult.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following:—

For Mrs. Legge, Hong-Kong. To the young people of Rev. J. Spence's congregation, Preston —For a Box of Useful and Fancy Articles.

For Rev. James Sewell, Bangalore. To the Ladies of Rev. H. Addiscott's congregation, Taunton —For a Box of Useful Articles.

For Mrs. Johnston, Vizagapatam. To Miss Murphy and Friends, Wexford—For a Parcel of Useful Articles.

For Mrs. Abbs, Parechaley—To the Surrey Chapel Female Missionary Working Association—For a Box of Useful Articles, value £27.

For Rev. J. S. Wardlaw, Bellary. To Miss Nicol —For a small Parcel of Fancy Articles.

For Mrs. William Porter, Madras. To the Clapham Ladies' Working Society—For a Box of Useful and Ornamental Articles.

For Mrs. Colin Campbell, Bangalore. To the Paisley Ladies' Association for promoting Female Education in India—For a Box of Printed Muslins, &c.

For Rev. J. H. Parker, Calcutta. To the Rev. J. Richards and Friends, Stourbridge—For a Box of Clothing and Useful Articles.

For Rev. R. B. Taylor, Cradock. To Mrs. Willshere and Friends, Chelmsford—For a Box of Wearing Apparel, &c.

For South Africa. To Friends at Tooting per Rev. F. F. Thomas—For a Box of Clothing and Useful Articles. To Mr. G. Tabor, Braintree —For two Pieces of Calico.

For Mrs. Mills, Apia. To Miss Gervis, Plymouth —For a Parcel of Clothing.

For Mrs. Buzacott, Rarotonga. To Mrs. Harrison, Coleman-street—For a Parcel of Wearing Apparel.

To the Widow Orton, for a Parcel of Pincushions; to the Misses Cousins, Chelmsford, for a Parcel of Useful Articles; to Rev. M. Armstrong, Bury St. Edmunds, for a Parcel of Evangelical Magazines and other Publications; to Mrs. Barnes, New Mills, Derbyshire, for a Box of Evangelical Magazines; to a Friend, and to Mr. S. Savage, Kent-road, for Parcels of Evangelical and other Magazines.

The Rev. William Harbutt desires to return his most grateful acknowledgements to the undermentioned Friends for their kind presents for his station:—

To the Ladies of St. Andrew's Chapel, North Shields, for a Box of Useful Articles; to a few Friends in the Church and Congregation of St. Andrew's Chapel, North Shields, for a Communion Service; to Mrs. Watson and the Ladies of the Independent Chapel, Hartlepool, for a Bale of Useful Articles; to Miss L. Redford, and Provi-

dence Chapel Sabbath-school Working Party, Uxbridge, for a Box of Useful Articles; to Mrs. Henry Wills, and Ladies of Bristol, for a Box of Useful Articles; to Mrs. Kidd, and the young Ladies of her Establishment, Bushey, for a Box of Useful Articles; to Miss Delf, and the Missionary Working Party connected with the Rev. H. More's Congregation, Lowestoft, for a Box of Useful Articles; to Mrs. Hayden, High Wycombe, for a Bale of Linen; to Miss Tucker, and Friends connected with Soresby-street Independent Chapel, Chesterfield, for a Box of Useful Articles, value £15; to Mrs. Curwen and Friends, at Reading, for a Box of Useful Articles, value £20; to Miss Lambert, Leeds, for a Box of Useful Articles; to Mrs. Harrison, Coleman-street, for a Parcel of Clothing; and to Miss Nicoll, for a Parcel of Fancy Articles.

THE Rev. W. Harbutt, who embarked for Sydney,—*en route* for the South Sea Islands,—on the 20th ult., addressed the following note to the Foreign Secretary, on the eve of his departure:—

"*London, Sept.* 16*th.*

"MY DEAR FRIEND,—There are many kind friends, in different parts of the country, to whom I ought to have written previous to our departure; and I am afraid some of them may think me unmindful of their kindness in not having done so. Will you allow me a line or two in the Magazine, to assure them such is not the case? I can never forget the kindness which has been shown me during the whole period I have had to travel among the British Churches to plead the cause of our Society. But the anxiety and bustle consequent on our approaching embarkation have completely occupied my time, to the entire exclusion of almost every other subject.

"Another line—to express my sense of the pleasant intercourse I have at all times had with yourself, and every one connected with the management of our Society.

"I am, yours faithfully,

(Signed) "WM. HARBUTT."

MISSIONARY CONTRIBUTIONS.

From 16*th August to* 11*th September*, 1852, *inclusive.*

	l.	*s.*	*d.*
G. B. T.	50	0	0
Jacob	2	10	0
A. F. E.	0	12	0
Abney Chapel Auxiliary, on account	5	13	9
Crown Court, Drury Lane, Juvenile Missionary Society, per Mr. Muir	5	0	0
Pembury Grove Chapel, for a Native Teacher at Samoa, under Mr. Harbutt	5		0
Juvenile Society, for a Native Teacher at Pareychaley	10	0	0
	15*l.*		
For Mrs. Bradbury's School, Berkampore.			
G. C. Glyn, Esq., M.P.	10	0	0
Mrs. Glyn	3	0	0
G. G. Glyn, Esq.	10	0	0
St. L. Glyn, Esq.	10	0	0
	33*l.*		
BERKSHIRE.			
Pinkney's Green, Maidenhead.			
Mr. R. Stevens	0	10	0
CAMBRIDGESHIRE.			
Linton.			
Rev. W. Brett	0	10	0
Mrs. Turner	0	10	0
	1*l.*		
CORNWALL.			
Falmouth.			
Capt. Corry, R.N., per Rev. T. Wildbore, Life Subscription	10	0	0

	l.	*s.*	*d.*
CUMBERLAND.			
Carlisle. J. Ferguson, Esq., M.P., per Rev. T. Hind	3	0	0
	8*l.* 10*s.*		
DERBYSHIRE.			
New Mills.			
Collections	3	10	0
J. Bennett, Esq.	5	0	0
	8*l.* 10*s.*		
Heanor.			
Collection	2	2	11
Boxes.			
Late Mrs. Roscoe	0	6	1
Charlotte Leighton	0	11	0
	3*l.*		
Ilkeston.			
Collection	1	14	4
Boxes.			
James Merry	0	3	11
John Ball	0	5	7
Elizabeth Sudbury	0	5	4
Mary Ball	0	2	0
Mary Tatham	0	6	1
Ann Wigley	0	1	9
Alfred Straw	0	1	3
Sarah Eyley	0	7	10
Martha Smith	0	3	6
John Lings	0	4	4
Exs. 4*s.* 1*d.*; 3*l.* 11*s.* 10*d.*			
DEVONSHIRE.			
Totnes	12	6	0
ESSEX.			
Auxiliary Society, per J. D. Burder, Esq., on account	132	12	6
GLOUCESTERSHIRE.			
Cheltenham.			
Mrs. A. Currie (A.)	1	1	0

	l.	*s.*	*d.*
HAMPSHIRE.			
Lymington.			
Mrs. Maleer	2	0	0
Totton	6	12	6
KENT.			
A Friend in West Kent	50	0	0
LANCASHIRE.			
East Auxiliary Society, per S. Fletcher, Esq.	159	14	6
Preston.			
Auxiliary Society, per J. Hamer, Esq.			
Anniversary Collections.			
Grimshaw - street Chapel	12	13	1
Cannon-street Chapel, Congregation	22	11	6
Missionary Communion, for Widows and Orphans	6	5	6
Public Meeting	6	0	0
Public Breakfast	12	12	6
Presented at the request of the late John Swain, Esq.	22	10	0
Grimshaw - street Chapel, Congregational and Juvenile Society, per Mr. Tomlinson	4	7	1
Leyland Branch.			
Public Meeting, by Rev. Josh. Bliss	1	15	6
Miss Marshall's Missionary Box (for two years)	4	7	9
	6*l.* 3*s.* 3*d.*		

	l.	*s.*	*d.*
Fleetwood Branch, Public Meeting, by Mr. J. Stewart	5	16	0
Elswick Branch.			
Public Meeting and Sermon by Rev. J. Armitage	4	17	9
Collected by—			
Miss A. Blackburn	0	19	0
Miss M. Davis	0	1	3
Miss B. Jackson	1	1	2
Miss J. Lawrenson	0	16	2
Miss E. Parkinson	1	0	0
Miss M. Parkinson	1	1	6
Miss E. Thompson	1	16	10
Miss S. Tunstall	0	16	3
Exs. 6*s.* 11*d.*; 12*l.* 3*s.*			
Kirkham Branch.			
Public Meeting, by Mr. Bryning	4	9	0
Collected by—			
Mrs. Jas. Whalley	1	11	4
Miss Lambert	1	1	0
Juvenile Society, by Mr. Bowdler.			
Collected by—			
Miss Amelia Best	0	15	
Miss Alice Farrington	0	8	1
Miss Alice Houghton	1	7	1
Miss Agnes Michie	1	3	8
Miss Joanna Michie	0	8	1
Miss Alice Snape	1	14	2
Miss Lydia Walton	0	11	11
Miss E. Whiteside	0	16	3
Master R. Bickerstaff	0	4	4
Master R. Bowdler	1	4	4
Master A. C. Bowdler	0	6	4
Master W. H. Bowdler	0	18	6

	l.	s.	d.
Master Jno. Brown	0	13	1
Master W. Gregson	0	15	3
Master Jas. Richards	0	6	6
Master John Whiteside	0	16	10
Master Ed. Whiteside	0	16	10
Fractions	0	0	4
Exs. 1*l.* 7*s.* 6*d.*; 19*l.* 1*s.* 2*d.*	130	3	1
Less Expenses..	5	5	9
	124	17	4

LINCOLNSHIRE.

Brigg, Ladies' Working Society, per Mrs. Bradley, for the Native Teacher, William Martin (half year).... 5 0 0

Grantham, The whole of the Pocket Money of the late Joseph Davinson, given at his express desire.. 0 12 3

MIDDLESEX.

Hammersmith.

Ebenezer Chapel.

Contributions	8	13	0
Girls' Sunday-school	1	10	0
10*l.* 3*s.*			

NORFOLK.

Lynn.

Mrs. Haines, an acknowledgment of mercies received.. 0 10 0

NORTHAMPTONSHIRE.

Peterborough.

T. White, Esq., for the Chapel at Mirzapore 5 0 0

NOTTINGHAMSHIRE.

Auxiliary Society.

R. Morley, Esq., Treasurer.

Castle-gate.

Auxiliary	33	18	8
Collections	103	2	9
Friar-lane	28	4	5
Sacrament	10	13	9
St. James's - street Collections	25	0	0
Public Meeting	17	6	6
A Friend, per Rev. J. Wild	5	0	0
G. Brownlow, Esq., *Bawtry*	1	0	0
Ranskill.			
Collections	1	18	0
Per Mr. Wilkinson's Box	0	8	0
Miss Pinning's ditto	0	6	0
Keyworth.			
Collections	2	0	0
Moor Green.			
Collections	1	1	6
Sutton-in-Ashfield.			
Collections	6	16	3
Selston.			
Collections	1	1	0
Hyson Green.			
Collections	1	4	4

	l.	s.	d.
Radford.			
Collections	0	17	4
Juvenile Society....	2	4	8
Newark.			
Collections	20	14	8
Ladies' Missionary Baskets	14	0	0
Juvenile Association	4	4	9
A Friend's Box	2	1	5
Chapel Box	1	3	4
Proceeds of Breakfast	5	1	5
Mansfield.			
Collections, including 3*l.* for the Native Girl named Aza Porter, in Mrs. W. Porter's School, Madras ..	19	15	9
Produce of a Lady's effort	5	0	0
Periodical Subscriptions.....	5	0	2
Juvenile Society....	2	4	0
	321	8	8
Less Expenses....	26	15	10
	294	12	10

SOMERSETSHIRE.

Radstock, near Bath.

Mr. Reuben Cook (D.)	5	0	0

Wiveliscombe.

Mr. T. Newton (D.)	10	10	0

WILTSHIRE.

Melksham.

Mrs. Smith	4	0	0

YORKSHIRE.

Bradford.

Proceeds of the Sale of Children's Work per Mrs. H. S. Byles, for the Preparatory School for Chinese Boys, at Hong Kong.... 5 0 0

Bridlington.

Zion Chapel.

Rev. Dr. Ryan.

Anniversary Services.....	30	0	0
Less Expenses....	1	10	0
	28	10	0

Driffield.

Ladies' Working Society	12	0	0
Collected by Mrs. Birch	5	0	0
Public Meeting	5	1	0
Exs. 10*s.*; 2*l.* 11*s.*			

Middlesborough.

Rev. H. P. Bowen.			
Collection	7	6	0
Sunday-school	2	1	0
Exs. 1*l.*; 8*l.* 7*s.*			

Rillington.

Miss Tindall.....	1	0	0
Mrs. Hamilton	0	10	0
Mr. Allanson	0	10	0
Collection	2	5	7
Exs. 4*s.* 6*d.*; 4*l.* 1*s.* 1*d.*			

Thorne, Collected by Miss J. Nolloth .. 0 10 0

	l.	s.	d.
SCOTLAND.			
Buchan Female Missionary Society, for the Native Teacher Adam Lind	10	0	0
Culsalmond.			
Miss Stephens's Missionary Box	0	13	6
Collection	1	0	0
Subscriptions	0	16	6
2*l.* 10*s.*			
Elgin.			
A Moiety of *one-third* of the Disposable Funds, voted by the Committee of the Elgin Missionary Society	6	15	1
Money restricted by the Contributors to the L. M. S., though passing through the hands of the Elgin Missionary Society—			
On Mrs. Mc Neil's List	5	15	0
A Bequest from a Deceased Friend, by Mr. Mc Neil ..	10	0	0
Miss Gordon's List..	1	2	0
Elgin Congregational Juvenile Missionary Society for the *John Williams*	3	2	4
List of Messrs. Wm. Smith and Thos. Robertson, Knocksndo, per Rev. Mr. Munro	3	14	0
Mr. Jas. Robertson, Grauton.....	2	14	7
Through the Elgin M. S.	33	3	1
Public Collections made on 1st August by Deputation, Messrs. Kennedy and Byrnes—			
Rev. James Kennedy in Mr. Mc Neil's Chapel	4	0	2
Per ditto, *second* charge, Free Ch...	1	4	8
Rev. Mr. Byrnes in Rev. Mr. Lind's Chapel, U. P.	5	15	2
Per ditto, *first*, Free Church	3	5	0
	14	5	0
Less Expenses....	0	9	0
	13	16	0
	46	19	1
Collections by Rev. James Kennedy, jun.			
Forres.			
U. P. Church	5	1	2
Free Church.....	2	14	3
	7	15	5
Knockando.			
Kitnuck	0	16	8
Croftmore	0	15	0
Archieston	0	10	9
A Friend	0	2	6
	2	4	11

	l.	s.	d.
Lossiemouth U. P. Church	1	5	2
Moyness U. P. Church	2	10	0
	13	15	6

Collected for the Girls' School, Benares.

Mrs. M. Quistan....	0	7	6
Miss Duff (2nd Subscription)	0	2	6
A Friend at Forres	0	5	0
Ditto	0	2	0
Mrs. Kennedy, Elgin	1	0	0
Collected by Mrs. Johnson, Forres ..	1	12	6
	3	9	6
Less Printing Circular and Postage ..	0	15	0
	2	14	6

Inverness.

Per Rev. James Kennedy, senior.

Collections.

East Free Church, Rev. D. Sutherland	3	3	6
First United Presbyterian Church, Rev. J. Scott.....	2	6	0
Congregational Chapel, including 1*l.* from A. Fraser, Esq., Abertoraff..	6	0	0
	11	9	6
Less Expenses....	0	3	0
	11	6	6
Avoch	4	0	0
	15	6	6

Lauriston, Falkirk.

Miss Buchanan, per Rev. Dr. Bates ...	50	0	0
Millseat, per Rev. Joseph Morison ..	23	1	0

Rhynie.

Mr. R. Troup, Treasurer.

Juvenile Missionary Boxes	4	12	5
Auxiliary Society..	4	6	11
Box at Prayer Meeting	0	2	6
Collection at Annual Meeting	0	17	11
Donation	2	0	3
	12	0	0

IRELAND.

Ballully, Annuity of late Mr. Ebenezer Martin	1	0	0

HAMBURG.

John Peterson, Esq.	0	10	0

LEGACIES.

Of Mrs. Cock, late of Penryn, Residue	14	16	4
Of Mr. John Spiers, late of Devonport, less duty.....	22	10	0

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; J. Risk, Esq., 108, Fife-place, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

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